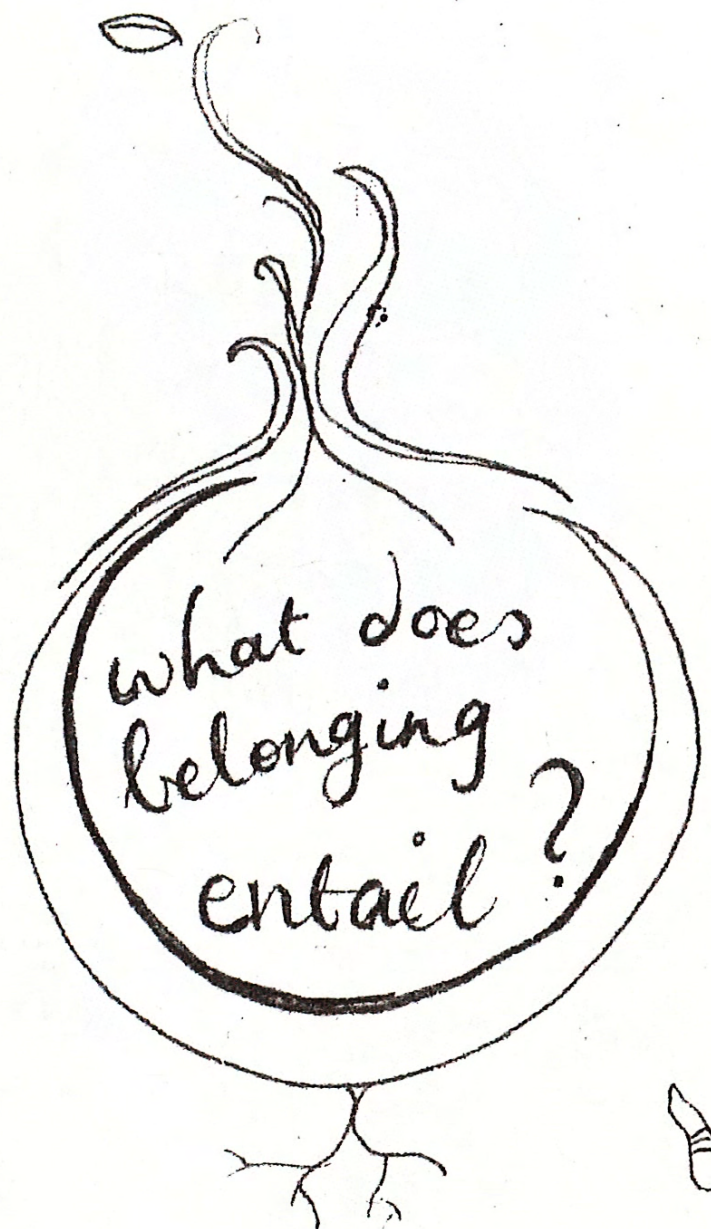
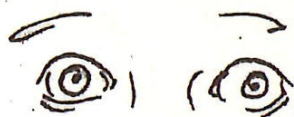


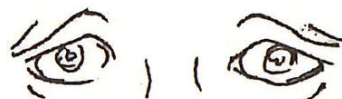




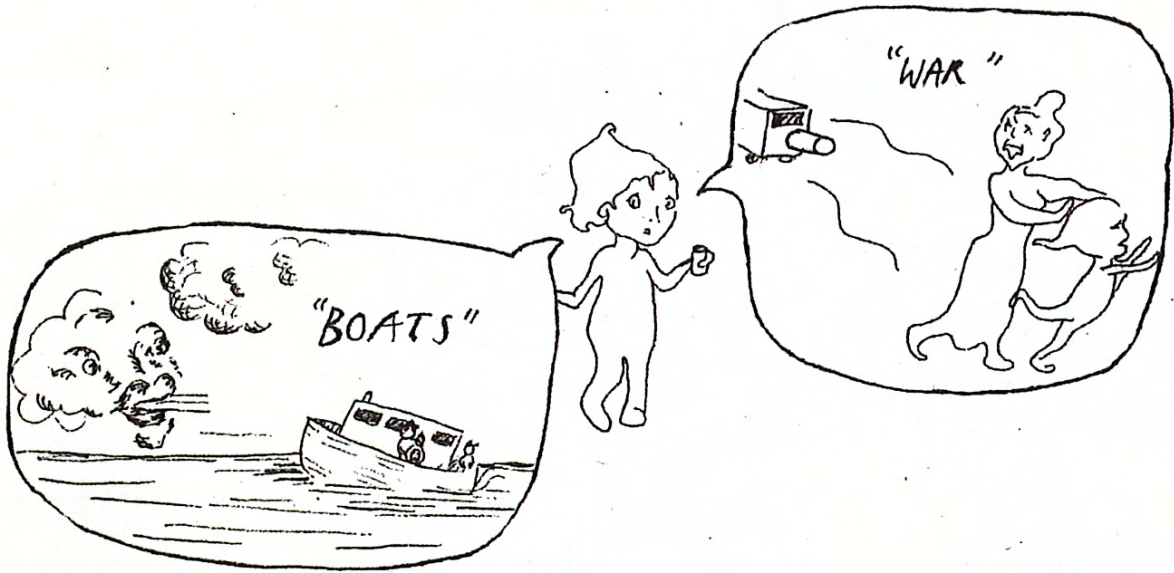
When I see Indigenous people
I feel uncomfortable



self-conscious



guilty



As though I have to justify why I'm here



But each Indigenous

person

looks

different



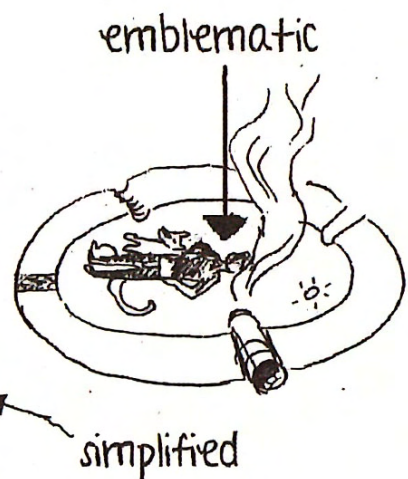
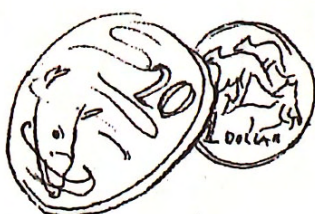
so what's the difference between us?

Indigenous Australians have been objects of classification since colonisation



first 'no one lived here',
now 'they're a dying race'

Classifications have justified the many government programs, policies and regulations, making many Indigenous Australians dependent on unstable systems



Categorised as Flora and Fauna until 1967



These myths have perpetuated divisions

between people;
geographically,
economically,
politically

In Australia,
everyone's equal

and psychologically,
privileging some
more than others.

And doesn't the threat of cultural
destruction only enhance this?

These divisions help to justify
the Crown's claim
to sovereignty



and land 'ownership'

Commonwealth laws and Australians expectations
grew from the philosophy that

land not being
used to meet
the European
standards is
'wasted'



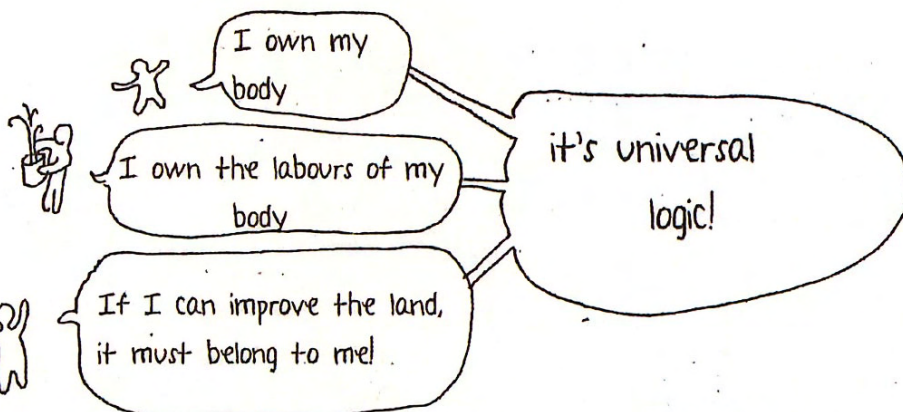
And the European
philosophy of reason is the
most reasonable!



These concepts of property,
ownership, waste and race
developed alongside colonisation,
coincidentally working to justify settler control

John Locke

'enlightenment thinker'
his argument:



what about our forms of labour?



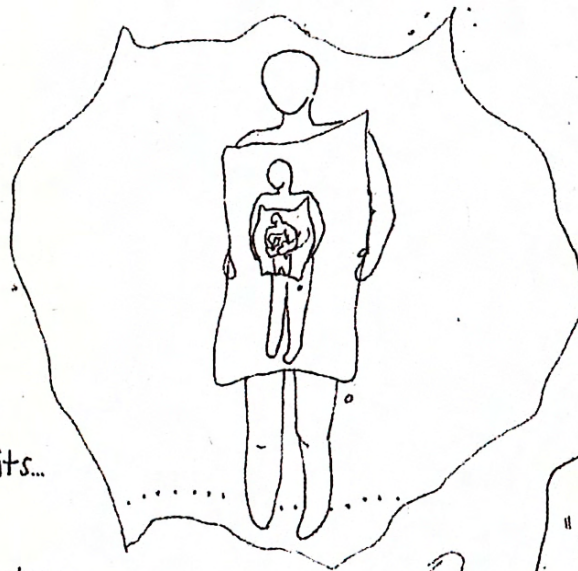
"Aboriginal laws acknowledge ownership
in terms of ancestral and spiritual
connections to the land



"The law is from a long time ago - kaldowinyari

And was given to the people
of the land
to carry as custodians

of both law
and land
by our ancestral beings
- creative spirits...

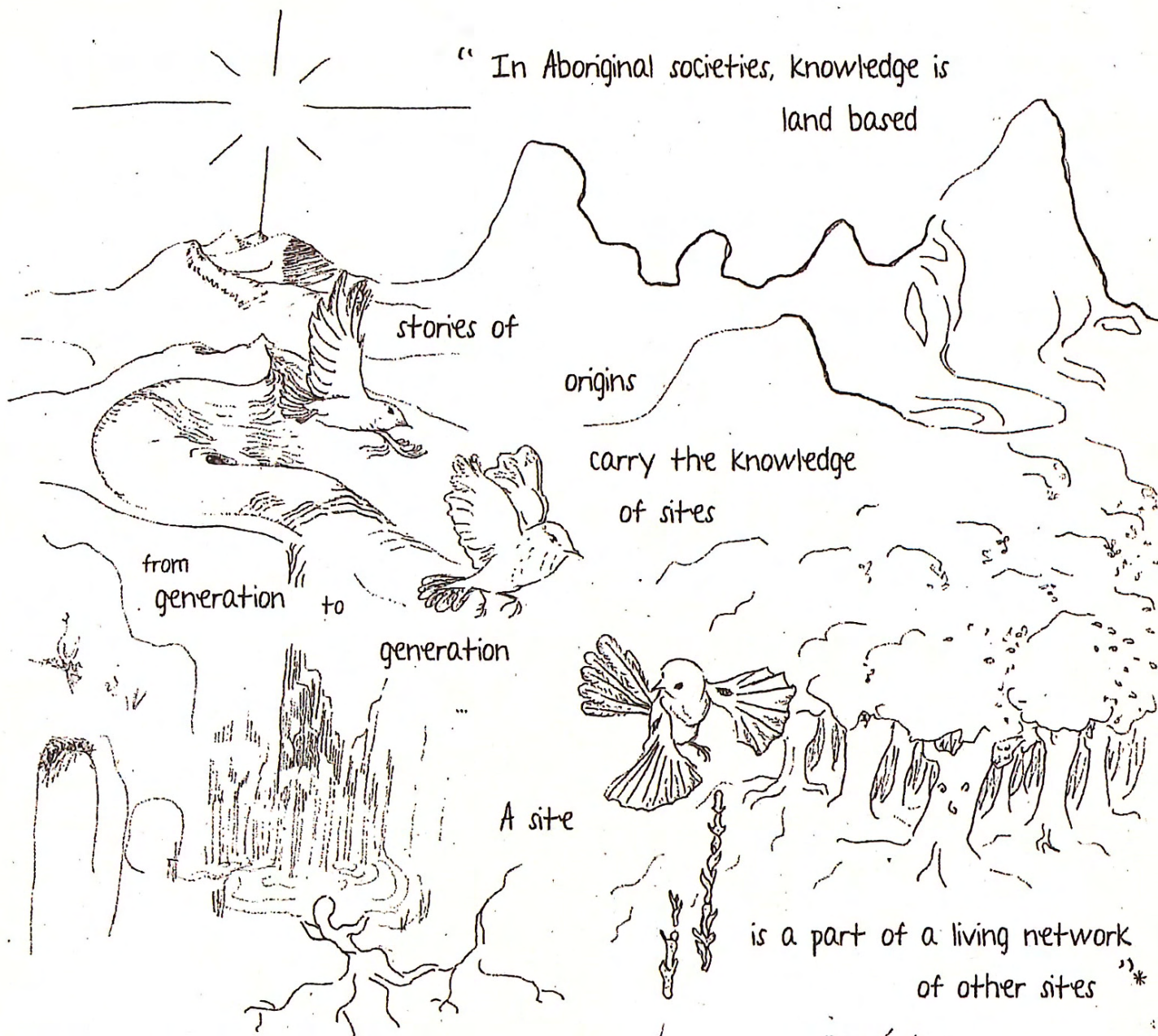


"ngagtja apu wiya,
nguyuku tjamu
- this is not a rock
it is my grandfather" **

...They connect local country
and local people
to the creation that
brought them into being
and for which
they continue to be responsible" *



" In Aboriginal societies, knowledge is
land based



People, too, are connected in this way.

Unlike the



hierarchical or
tree-shaped

organisation

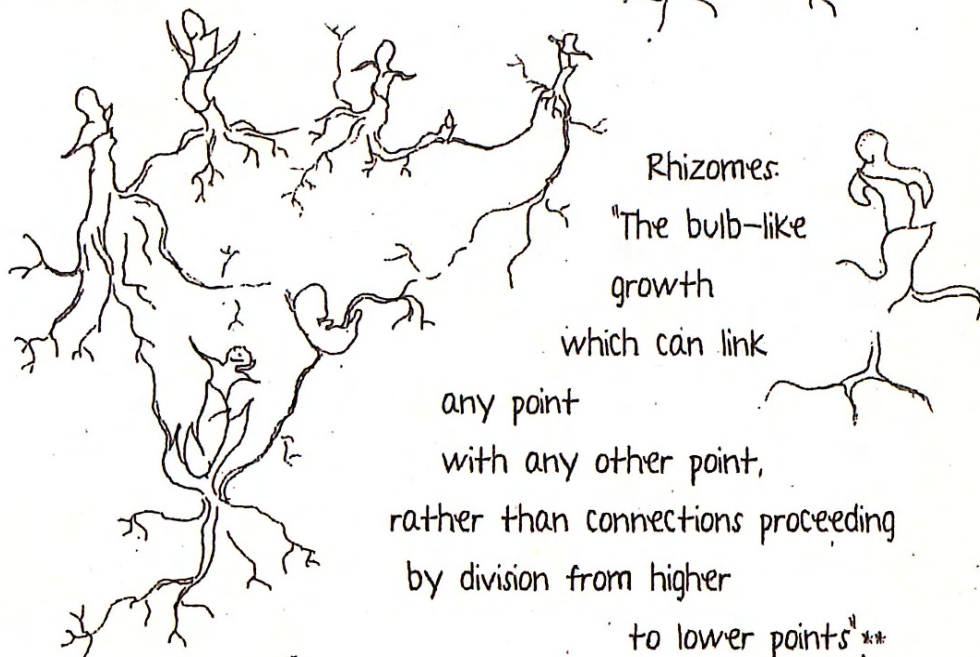
of relationships,

Indigenous social systems

are more accurately

symbolised by

rhizomes.



this kind of social system denies the power dynamics created by ideas of like 'race', 'age' or 'gender'.



The laws of The Dreaming cared for this land for over 50,000 years before colonisation



According to The Dreaming, its laws pre-date human sovereignty, meaning it's still sovereign

So, what determines Australia's law system?

- Crown sovereignty is unquestionable.
- No other law system is perceivable under Crown sovereignty.
- We are justly sovereign because no one owned this land when we arrived.
- Genocide never happened because there's no proof it was intended to happen.
- Colonial written evidence exceeds orally transmitted, Indigenous evidence.



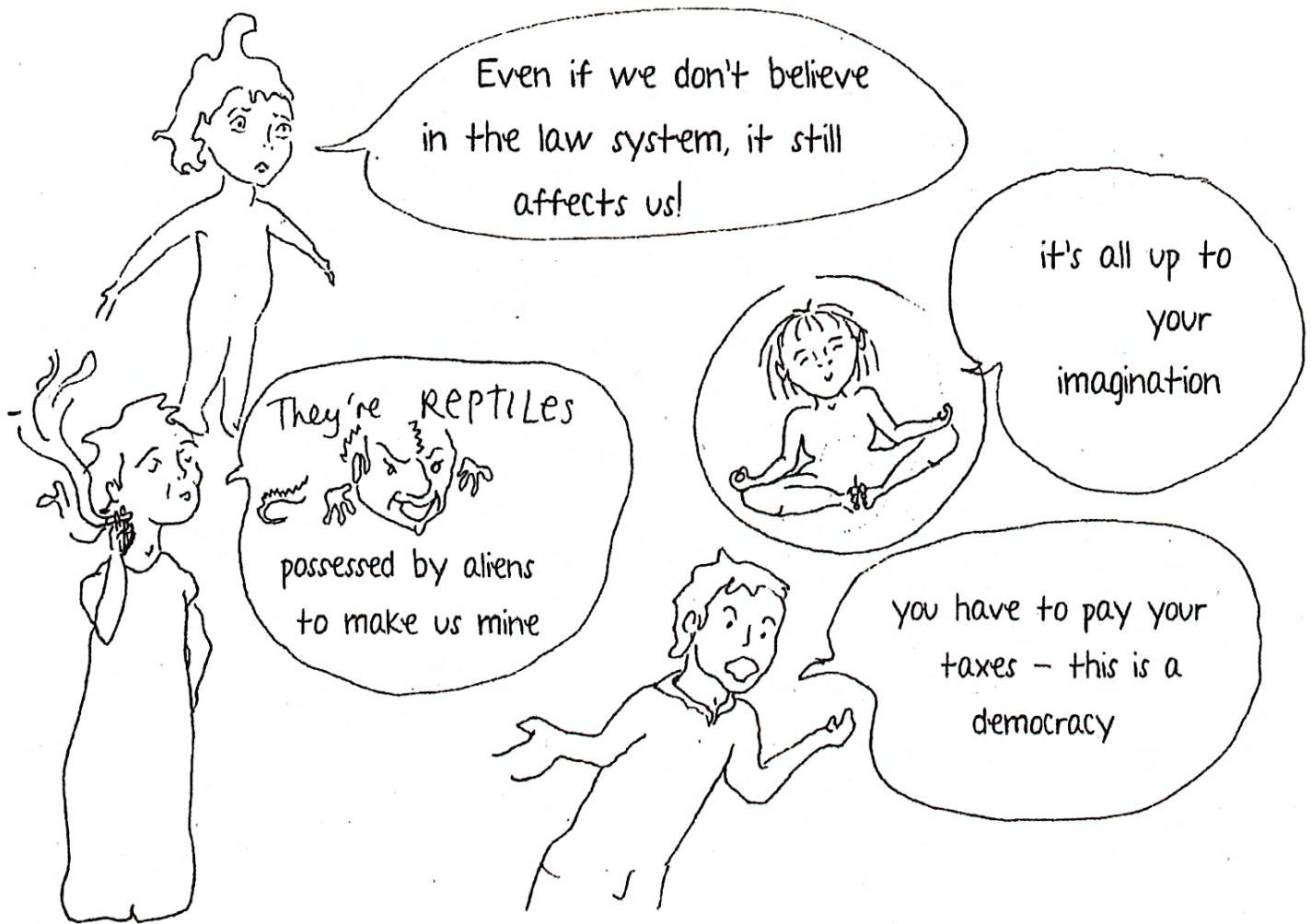
so the two law systems contradict each other!



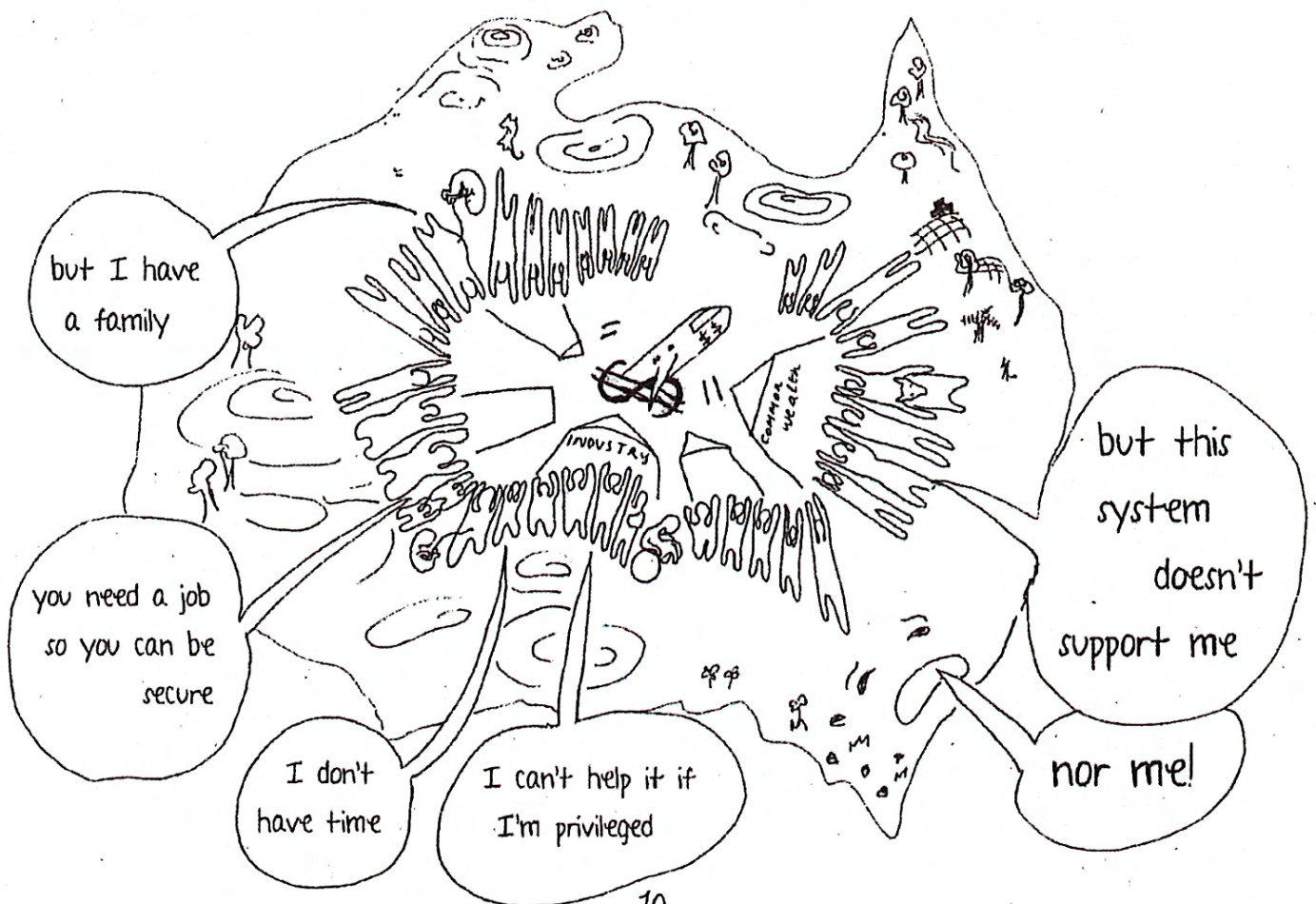
neither can live



while the other survives...



By participating in our current socio-economic system we support the law, history and capital of colonial Australia; its values and systems





I don't have time to visit my family, let alone keep a garden!

While everyone is busy, trying to make a living,

Australia's life force is being drained for capital gain



⊙ us military based

— gas pipeline

• gas processing plant

+ mine (44% in operation)

◆ nuclear bomb or atomic test site

◇ nuclear/uranium site

■ grazing modified pastures



where's all this money going?



I'M ALIVE

"Aboriginal sacred sites intensify the experience of this world, placing ultimate value in the living systems and life processes that sustain this, the created world" *

"when people sing

The Dreamings

through the country today,

they sing the sites and the events that brought the sites into being" **

But I can't just adopt the laws of the dreaming, can I? I'm not Indigenous!

...As a contemporary Australian, can I still acknowledge and respect the depth of the country on which I live?

"...The power of place sustains the Indigenous people of this land, and inspires the descendants of conquerors to discover caring and respectful social and environmental values." ***

What's your environment saying?



things must go both ways

we are linked

from the air we breathe

the notes we sing

the food we eat

(and the more in touch of
this we are

and all we pass on

what does
belonging
entail?

the greater worth life has)

Acknowledgements

A big big thank you to Philip Morrissey, coordinator of Australian Indigenous Studies at Melbourne University and the subject Land Law and Philosophy. Thanks to the lecturers, namely Alicia Coram, and Nicola Strating for their work in researching and educating people on our history and law. Infinite gratitude to the Wurundjeri country and the Kulin nation, on whose grounds I have been supported and inspired every day.

Sofia Sabbagh

I am a 20 year old raised in Coburg, Melbourne, Wurundjeri Country, by the Merri Creek. I'm a settler Australian of Palestinian and Irish descent. This comic was made in response to what I learnt at Melbourne Uni studying Indigenous Studies, and was encouraged to submit it instead of an essay. I'm very lucky to have had the opportunity to reflect on where I come from, and how I came to be here. Getting to know my environment and our history has been an incredible journey thus far and has inspired me to support what I love in life.

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Bibliography

(In order of citing)

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- Page 39* ** Tinamin, G. 'One Land, One Law, One People', in *The White Invasion Booklet*, the White Invasion Collective (eds),
Torrensville, S. Aust. 1986, Page 3
- Page 8* * Bird Rose, D., 'Ritual and Sacred Sites, *The Oxford Companion to Aboriginal Art and Culture*, South Melbourne: Oxford University Press, 2000,
- Page 41* ** Bentarrak, K., Roe. P., *Reading the County*, Fremantle Arts Centre Press, 1984
- Page 12* * Bird Rose, D., Bird Rose, D., 'Ritual and Sacred Sites, *The Oxford Companion to Aboriginal Art and Culture*, South Melbourne: Oxford University Press, 2000, pg 41
** pg 44
*** 46

Use of Indigenous languages

- Page 5* 'Ngangatja apu wiya, ngayuku tjamu-'
Tinamin, G., from 'One Land, One Law, One People', 1986
- Page 7* 'Kaldowinyari'
Watson, I., from 'Indigenous Peoples Law-Ways. Survival Against the Colonial State', 1997
Tanganekald, of the Tanganekald Peoples of Ruri land

A large, textured yellow circle is centered on the page. The background is split horizontally: the top half is black and the bottom half is red. The yellow circle overlaps both colors. The name 'Sofia Sabbagh' is written in black cursive at the bottom of the circle.

Sofia Sabbagh